

# The Missionary Intelligencer.

VOLUME XXIII.

JANUARY, 1910.

NUMBER 1.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,  
Cincinnati, Ohio.

## Ambassador Bryce's Address.\*

I see at the head of the program of the Washington Convention that your watchword is "The evangelization of the world in this generation."

Now, gentlemen, why in this generation? I want to give you a reason for the great urgency of the question. The moment in which we are now living is a critical moment, or perhaps the most critical moment there ever has been in the history of the non-Christian races. In this time of ours the European races have obtained the control of nearly the whole world, and the influence over even those parts of the world in which they do not exercise political control. Our material civilization is permeating every part of the world and telling as it never told before upon every one of the non-Christian races.

It is transforming the conditions of their life. They, in their countries, are being exploited as never before, and means of transportation are being introduced as they never were before, which enables foreigners to pass freely among them, and which are completely breaking up and destroying the old organization and civilization, such as it was, that existed among them. Under this shock not only the material conditions of their life, but also their traditions and beliefs, their old customs, and everything that was associated with them and depended upon their beliefs and their customs, is rapidly crumbling away and disappearing.

What I want to put to you, gentlemen, is the supreme importance at this moment of our doing what we can to fill that void which we have made, to give them something to live by, instead of that by which they have lived heretofore. Now, when the old things are passing away from them, is the time for us to give them something new and something better by which they may live, through which they may come again into a better progress than they ever could do in their ancient ways. This is the time for us to give them the one supreme gift which the world has ever received, and in which we believe the safety and future hope of the world lie—a knowledge of the life and the teaching of our Lord Jesus Christ. That is what we are called upon to give them.

\*Before the Laymen's Missionary Conference in Washington.

# *The Missionary Intelligencer, January, 1910*

## FINANCIAL EXHIBIT FOR FIRST TWO MONTHS.

	1908.	1909.	Gain.
Contributions from churches .....	61	75	14
Contributions from Sunday-schools .....	51	59	8
Contributions from C. E. Societies .....	143	94	*49
Individual contributions .....	116	178	62
Amounts .....	\$7,547 50	\$11,220 24	\$3,672 74

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches .....	\$1,946 78	\$4,860 36	\$2,913 58
Sunday-schools .....	558 02	587 10	29 08
Christian Endeavor .....	1,155 10	922 06	*233 04
Individual .....	2,023 92	2,408 18	384 26
Miscellaneous .....	343 68	677 54	333 86
Annuities .....	1,500 00	1,750 00	250 00
Bequests .....	20 00	15 00	*5 00

\*Loss.

Gain in regular receipts, \$3,427.74; gain in annuities, \$250; loss in bequests, \$5. We hope to make a gain every month this year as we did last. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

## EDITORIAL NOTES.

We turn our eyes toward the March offering again.

\$500 or more. The largest was \$10,000.

Please order March offering supplies for your church at once.

The preacher will do well to call the attention of the churches to the Annuity Plan of the Foreign Society. Full information will be given upon request.

The time for the offering is not far away. The churches should be preparing for it with all diligence.

"When I gave you \$5,000 on the Annuity Plan, it was the best investment I ever made."—George W. Haynes.

Leslie W. Morgan writes that it is proposed to hold an International Convention of our people in England next year after the great missionary conference at Edinburgh.

"Say, the October number of The Intelligencer was simply par excellence!"—Kyle Brooks, Artesia, N. M.

O. E. Hamilton, our evangelist, Des Moines, Iowa, gives \$100 toward the transport of the "S. S. Oregon" to Bolenge, Africa. He has recently held a meeting at Little River, Kansas.

The Centennial Living-link Souvenir represents the life and soul of a great people.—G. M. Brooks, Carlisle, Ky.

The December number of the Missionary Intelligencer is a most excellent illustration of what I think a mis-

Last year the Foreign Society received forty-nine individual gifts of



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sionary periodical ought to be. The Intelligencer ranks high.—P. H. Duncan.

The church at Ensley, Ala., P. H. Duncan, minister, gave more for Foreign Missions last year than any other church in that State. This is a splendid record. It is a young church.

J. M. Blood, a student in Eugene Bible College, Oregon, was the first to suggest the idea of the State of Oregon providing a steamer for the Upper Congo, and he gave \$125 toward the fund.

Report comes that land is being purchased for the new hospital at Nantungchow, China. It will be remembered that C. C. Chapman, Fullerton, Cal., gave \$5,000 with which to erect this hospital.

Last year the church contribution and the personal gifts at Eugene, Ore., amounted to \$1,472, and the church at Milton, Ore., including personal gifts, raised \$824.47. Oregon is rapidly coming to the front.

Stanmore, N. S. W., Australia, became a Living-link in the Foreign Work last year. George T. Walden, the minister, has been there for many years. Our churches in Australia are growing in foreign missionary interest.

A friend in California has just made a pledge of \$5,000 for Foreign Missions, to be paid January 1st. We need a great number of such pledges. The demand upon the Society for \$50,000 in buildings is no usual demand.

One of the chief special objects of the Laymen's Convention in Buffalo was to raise \$100,000 in that city for

Foreign Missions. Of this sum no less than \$92,500 was pledged at the convention. This was three times as much as was given last year.



Miss Lavinia Oldham,  
Tokyo, Japan.

She went out from Mt. Sterling, Ky., in 1892. Educated at Midway Orphan School, Kentucky. Supported by Central Church, Lexington, Ky.

"I am just in receipt of the annual convention number of the Missionary Intelligencer. It is great. It is worth its weight in pure gold. It is an inspiration to have it lying around so that the eye may occasionally fall upon it."—Walter M. White, Mexico, Mo.

John R. Ewers writes: "I am happier over getting the First Church in Youngstown into the Living-link class than over anything else I ever did in the church." He is hoping to bring the East End Church in Pittsburg into the one thousand dollar class this year.

Last year the church at Fresno,

Cal., became a Living-link in the Foreign Society. The church gave \$420 and the Sunday-school \$180. By some oversight, this church was not included in the list of new Living-link churches in our annual report. We regret the blunder.

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P. C. Macfarlane and Ernest E. Elliott are doing what they can to arouse the Brotherhood of the Disciples of Christ to increase the March offering to the extent of their ability. They are endeavoring to lay the claims of Christ's cause upon the heart and conscience of every man in the churches.

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Our business men should make it a point to attend the Laymen's Conventions wherever possible. These conventions are most inspiring. They are a source of wondrous blessing to the churches. Those who attend will get a vision of the field and of their obligation such as they have never had before.

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Walter M. White, Mexico, Mo., is a life director of the Foreign Christian Missionary Society. By an oversight his name did not appear in the published list in the annual report number of *The Intelligencer*, the November number. It will be remembered that his church supports C. P. Hedges at Bolenge, Africa.

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Ira Adina Paternoster, of Australia, writes: "Now just a word about *The Intelligencer*. We could not do without it here. Personally I think it is the greatest paper coming to Australia on foreign missionary work. I wish every member of the church could be persuaded to become a life subscriber to *The Intelligencer*."

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Those who wish helpful sermon material would do well to study "The Missionary Manifesto," by G. Campbell Morgan. This book is published

by Revell, and costs 75 cents. Another most helpful volume is "Bolenge," published by the Foreign Society, and costs 50 cents. These works are invaluable to a preacher.

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The address of J. E. Davis, at Pittsburgh on "The Abundant Life and Foreign Missions," has been published in full in *The Christian Herald*, of New York City. That address will be read by many thousands who did not have the pleasure of hearing it when it was delivered in Carnegie Music Hall. It is worthy of the widest publicity possible.

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D. C. McCallum was appointed a missionary of the Foreign Society at the last meeting of the Executive Committee December 3d. He will probably go to the Philippine Islands. He is a native of Australia. He is a graduate of the College of the Bible and Kentucky University, and has taken a post graduate course at Harvard.

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The increase in the offerings for Foreign Missions in the United States and Canada last year was \$602,000 over the year previous. In view of the financial panic, this is a very encouraging fact. The increase on the fields was still greater; namely, \$1,360,000. The number of native converts was 164,674, or over 450 a day.

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Dr. M. G. Buckner, of Owensboro, Ky., reports a great day with S. J. Corey and W. J. Morgan. "Brother Corey's address to the men of the Twentieth Century Class was one of the strongest messages to men I have ever heard. In the evening we had a crowded house to enjoy the instructive pictures and interesting explanations. This visit was peculiarly happy for this congregation." A Missionary



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Rally is a benediction to any church in which it may be held.

"Now that the South Broadway Church is free from the burden of debt, I want you to think of me as an unsalaried secretary of the Foreign Christian Missionary Society. From this on to the close of my life missions will be my specialty. If possible, I will bring this church into the Living-link column."—B. B. Tyler, Denver, Colo.

Remember, the first Sunday in February is Christian Endeavor Day for Foreign Missions in all the societies of the world. It will be a great day in our societies this year. The exercise, "India's Daybreak," prepared by Justin N. Green, is just what every Society wants. The Foreign Society will furnish it free of charge. Please order to-day.

C. H. Hilton, of Milton, Ore., calls our attention to the fact that Eugene, Ore., last year, including personal gifts, contributed \$1,472.11, and

the church at Milton, including personal offerings, gives \$824.47. Including personal gifts, therefore, these two churches would rank with the ten largest contributing churches in the brotherhood last year.

The church at Owensboro, Ky., M. G. Buckner, pastor, was one of the ten leading churches in its gifts for Foreign Missions for the year ending September 30th. Only one other church in that State surpassed it. This church may take first place in the State this year. Mr. Buckner says, "I am beginning now to lay plans for the greatest offering we have ever made for world evangelization."

The receipts for the month of November amounted to \$4,159.99, a gain of \$409.48 over the corresponding month, 1908. The gain for the first two months of the current missionary year amounted to \$3,672.74. The churches, as churches, made a gain of \$2,913.58. There was a gain during the first two months in the receipts from every source except En-



Bird's-eye View of Laoag, Philippine Islands.  
The cross shows where our workers are located.

deavor Societies and bequests. We hope to continue these gains month by month to the close of the year.

A brother in Illinois proposes to give \$5,000 toward a \$10,000 building in Matanzas, Cuba, if \$5,000 additional is raised for that purpose. We are glad to report \$1,000 has been given by a friend in Ohio. The balance, \$4,000, should be given at once. We have been at work nine years in Cuba and own no building. The proposed building will be used for a mission home, a chapel, and a school.

No commercial enterprise in this land is on better business principles than those adopted by the Foreign Society. The work in ten years has been marvelous. You have lifted our people to a higher plane and the progress has been unwavering. Our people do not yet half understand what the Foreign Society has done for our people. Without the vision, the enthusiasm which comes to us through the missionary propaganda, we would be a feeble, little folk handling a mighty big plea.—P. H. Duncan, Ensley, Ala.

The dates of the Laymen's Missionary Conventions for January and February are as follows:

January 9-16, New York City; 20-23, Pittsburg; 25-27, Wheeling and Dayton; 28-30, Cincinnati; 12-14, Greensboro, N. C.; 17-19, Columbia, S. C.; 21-23, Macon, Ga.; 27-28, Huntington, W. Va.; 28-30, Nashville, Tenn.

February 1-3, Louisville; 3-6, St. Louis; 8-10, Memphis; 11-13, Little Rock; 15-17, Oklahoma; 18-20, Wichita, Kan.; 22-24, Topeka; 24-27, Kansas City; 1-3, Jacksonville and Tampa; 4-6, Montgomery, Ala.; 8-10, Jackson, Miss.; 12-15, New Orleans; 16-17, Shreveport; 18-20, Houston; 22-24, Dallas; 27-March 1, El Paso.

The church at San Diego, Cal., W. E. Crabtree, minister, was one of the ten leading churches of our brotherhood last year in its gifts to Foreign Missions. Including the church, Sunday-school, and Endeavor Society, their offerings amounted to \$827.40. We failed to state this in a recent publication. We made another blunder also in a statement that we published when giving a list of the ten leading churches. We should have included the First Church, Seattle, Wash., J. L. Garvin, minister. They gave us \$1,088.70 for the missionary year ending September 30th. We are humiliated over our blunder.

The Student Volunteers of Hiram College proposes to visit every church within fifty miles of Hiram. Their aim is to arouse and increase missionary interest. The Volunteers feel that though the cause of missions has been presented to the churches before, yet it has never been presented from the view-point of a Volunteer, whose life is to be spent in the service on the field. The Volunteers ask the privilege of visiting congregations because it is the Master's work and their duty, because they desire to increase the missionary interest among the people, because they wish to strengthen themselves and the churches for the great unfinished task assigned by our Savior, and lastly because they wish to assist in increasing the March offering. All they ask is an offering to defray their traveling expenses. They ask nothing for themselves.

The Societies receiving the largest incomes in America and Great Britain are as follows:

American Board .....	\$947,163 00
Presbyterian Board	
(North) .....	1,487,160 00
Presbyterian Board	
(South) .....	412,156 00



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American Baptist Missionary Union .....	1,151,354 00
Southern Baptist Convention .....	460,797 00
Methodist Episcopal Church .....	2,025,687 00
Methodist Episcopal Church (South) .....	852,235 00
Protestant Episcopal Church .....	708,927 00
Foreign Christian Missionary Society .....	350,685 21
Baptist Missionary Society of England .....	418,262 00
China Inland Mission ...	420,559 00
Church Missionary Society .....	2,116,622 00
London Missionary Society .....	756,715 00
Society for the Propagation of the Gospel ....	1,023,330 00
United Free Church of Scotland .....	1,245,092 00
Wesleyan Methodist Missionary Society .....	1,836,130 00

## His Gift.

"As Thou hast prospered me, so let me give."

Dare I, O Lord, my God, make this my prayer?

Unnumbered gifts, largess of sun and air,

The wide world's beauty, free to all who live,

Dear valued friends, with whom to share

The boundless good thou dost, in love bestow—

Are these the measure of my duty? So

To give as Thou hast given, do I dare?

"As Thou hast prospered me, so let me give."

Dare I, O Christ, not make this prayer to Thee?

Above, beyond all gifts art Thou to me,

Thyself Thou gavest, that my soul might live,

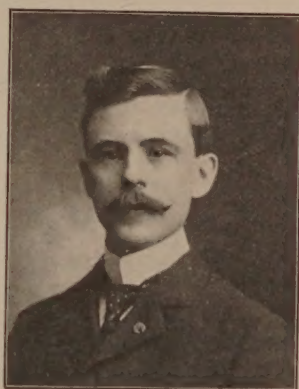
Grateful, adoring, at Thy feet I fall, Myself not mine, but Thine; take

Thou my all.

—H. H. B., In Sunday-school Times.

## C. W. Plopper Resigns.

For about nine years C. W. Plopper has filled the position of bookkeeper in the office of the Foreign Society. He has performed this service with exceptional faithfulness and efficiency. Besides he has had charge of the Endeavor Department of the office, and has brought the receipts up from \$5,072 in 1901 to \$15,040 in 1909. This



he has done in addition to his regular duties as bookkeeper. Not only so, but he has had charge of loans, insurance policies, and railroad and steamship tickets for missionaries and has been an all-round office man of more than ordinary ability.

Mr. Plopper is a devoted Christian man, and his influence in the Central Church and also in the Norwood Church, where he has held his membership, has been of the greatest value. He and his delightful family remove to Dallas, Tex., where he enters the real estate business. By his removal the Foreign Society particularly, and the brotherhood in Cincin-

nati generally, sustained a very great loss that will be sorely felt for a long time. The prayers and best wishes of

a wide circle of friends follow them. He will be a valuable addition to the East Dallas Church, where he locates.

## AMONG THE MISSIONARIES.

Two of the children of C. E. Ben-lehr have had smallpox.

Dr. Garabed Kevorkian, of Tocat, Turkey, reports thirteen conversions.

W. R. Hunt reports nine baptisms recently. He is putting the Chinese members to work personally.

Dr. C. L. Pickett reports twelve additions in the Philippines. He states that a new chapel has been dedicated.

Dr. W. E. Macklin will leave China for America about the middle of March. His stay in America will be a brief one, only about six months.

Dr. George E. Miller has been transferred from Damoh to Mungeli. Dr. Rioch was not able with her family duties to carry on the medical work at that point.

John Johnson, of Nantungchow, China, writes: "The outlook here is still very encouraging. The meetings are large; the inquirers are many; the members as a whole are very faithful."

Miss Mary Thompson, of Harda, India, is visiting the churches in Southern Australia. Ira A. Paternoster arranged her visits. The churches are delighted with her report of the work done in India.

W. R. Hunt: "All the Societies in China are making special efforts in the line of evangelism this year. I am ever on the lookout for strong, educated young men whom I can put into this work."

W. B. Alexander, of Harda, India, writes: "The first year in India is past and we have much to be thankful for. It has been a pleasant year in every respect. No mission family could get along better in the work and be happier than the Harda Mission."

The church at Greenville, Tex., ordained Dr. W. N. Lemmon as a missionary Sunday, November 14th. He sailed for the Philippine Islands November 30th on the "Cheyo Maru." His home church at Greenville, Tex., will support him on the field. He was an elder in that congregation.

Dr. E. I. Osgood writes: "At nearly every one of our out-stations near Chu Cheo there are candidates waiting to be baptized. The evangelists have been steadily teaching them all summer. They now understand the full import of the gospel and they wish to make a confession of their faith in Christ."

R. S. Wilson and wife, and Miss Edna V. Eck sailed for Bolenge, Africa, from New York City on the "S. S. Arabic," of the White Star Line. They arrived in Liverpool December 20th, and their plan was to leave Antwerp December 30th and arrive at Matadi, mouth of the Congo, January 18th. They will start up the Congo about February 1st. They will prove a great reinforcement to the workers at Bolenge. Elyria, O., supports R. S. Wilson, and Fresno, Cal., supports Mrs. Wilson, and Miss Edna V. Eck is supported by her home church, Charleston, Ill.



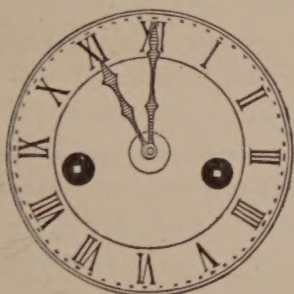
## EDITORIAL.

### REASONS FOR ENLARGEMENT.

We believe our people will approach the annual offering for Foreign Missions this year with more joy and a larger purpose than ever before.

The first Sunday in March has come to be a day of opportunity and a season of rejoicing in most of our better churches. They look forward to it with the greatest expectancy. It is a time when they turn their eyes

#### THE TIME



OFFERING FOR FOREIGN MISSIONS  
FIRST SUNDAY IN MARCH

away from themselves and mere local problems to the great world-field and plan for its conquest. Nothing less than this will satisfy the heart of our Lord and be accepted as an adequate discharge of his great commission. Every local church co-operating with the great body of its sister congregations may cherish the ideal of universal dominion. It is thus a world-power and thinks in terms of world-thought, and cultivates the spirit of world-consciousness in which it lives and grows and serves. Such a church is in line with God's eternal purpose through Christ. Such a church has vision and purpose and inspiration to carry forward the task which has been so well begun. Such a church is Scriptural in doctrine, consistent in Christian living, and is a radiating center of light and all helpfulness. Such a church our Lord loves and owns and honors with his abiding presence.

The March Offering should receive special attention this year, and an honest effort should be made to make it the largest in our history, for the following reasons:

1. This is the first offering of the Second Century of the history of our people. What we do this year will be recounted by generations yet unborn. Our giving should be on a scale to serve as a worthy example in the next hundred years to come.

2. The victories of the past Centennial year should be to us only a step to higher things. We should not think of receding from any high mark we have made. The churches as churches made the great record

of \$146,081, a gain of \$17,733, or an average per church of \$43, and the average increase per church was nearly \$6. There was a gain every month of the year, and a gain from every source of receipts except bequests. The gain in five years has been \$129,567, or an average annual increase of \$25,800. The gains in ten years have been \$197,900, or an annual average increase of \$19,700. It would be a great misfortune for any church to drop out or drop down this year. Our cry should be for more churches giving, and for a still larger general offering per church. Our motto should be: An offering from every church, a gift from every member. Thirty-two new Living-links were added to the growing list. Provision was made for the home for the children of missionaries, and a mission boat was built for the Upper Congo.

3. The past year's work on the mission fields should impel us to still better things. There were nearly 1,700 baptisms; sixty-two schools and colleges enjoying an attendance of about 4,200 students; nearly 10,000 were enrolled in the Sunday-schools; about 400 orphans were supported; and 131,170 patients were treated, an average of about 361 per day. Marvelous work, indeed! Time would fail us to tell of the work of the native evangelists, the evangelistic trips of the missionaries, the light scattered by the various printing presses, of the faith and hope that were brought to hearts and lives formerly in the midnight darkness of heathenism.

4. It is commonplace to say that we are only playing at missions. This fact should be stamped upon our memories and burned into our very consciences. Only about one-half of our churches give anything. A humiliating fact. Of those that contributed last year, 1,131 churches gave \$10 or less, and 614 gave \$5 or less. Only about one-fourth of our brotherhood give anything. That is to say, one-half of our churches and three-fourths of our people stand entirely aloof from this world-wide enterprise of evangelizing the world, as enjoined by our risen and reigning Lord. Ought we not to do more?

5. The country is prosperous. This is a strong reason. The financial clouds that hung over the country seem to have passed away. Every department of business is prospering. The crops have been especially good, and they command excellent prices. Farms are advancing in value, and the cities are growing at a marvelously rapid rate. Peace and plenty are ours. We are the richest nation in the world, and the rapid growth of our wealth



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is the astonishment of mankind. We can not plead poverty nor hard times. God leaves us entirely without excuse. The Disciples of Christ are a rich people, and are growing in wealth with amazing rapidity.

6. What others are doing and aiming to do should provoke us to larger giving. Thus, during the year 1908 the Presbyterians of the North gave \$1,347,265 for Foreign Missions; the Methodist Episcopal Church gave over \$2,000,000; the Baptists of the North and the Congregationalists gave about \$1,000,000 each; the Seventh Day Adventists gave \$4.35 for each member. One religious body aims at an average gift of eight dollars, another of five, and others of four. If we give a penny a week we would give \$625,000; if we gave a street-car fare a week, \$3,125,000. By enlisting a larger number we shall raise our average.

7. It will help to bring a new and larger and deeper spiritual life into your church. In tone and temper, and those fine qualities of the spirit which are the first production of the spiritual life, the missionary cause will steadily advance. Here the reflex influence of missions is clearly outlined and deeply engraved. This reason is certainly ground for extraordinary effort.

8. We claim to be a New Testament people. We are. Our final appeal is to this greatest of all missionary books. We dare not evade or neglect the teaching of the Scriptures upon the question of missions. The duty of sounding out the gospel is as clearly enjoined as baptism or the Lord's Supper. If we speak where the Book speaks, we must enforce the imperative obligation of preaching the gospel to all the world.

## WHAT THE COLLEGES ARE DOING.

According to "The Intercollegian," the institutions of higher learning in the United States and Canada gave \$127,779.92 for missions last year, an increase of \$11,067.33 over the previous year. This is a most gratifying showing, in view of the fact that college professors and students as a class do not always have much money to spare.

The schools that gave the largest amounts are these:

Augustana College and Theological Seminary, Rock Island .....	\$1,647 99
Christian and Missionary Alliance Training-school .....	1,500 00
Harvard University .....	1,000 00
Knox College, Toronto .....	11,177 56
Mt. Hermon School .....	1,010 61
Mt. Holyoke College .....	1,606 00

Oberlin College and Seminary .....	1,508 00
Pennsylvania State College .....	1,010 00
Princeton University .....	10,646 38
Protestant Episcopal Seminary, Alexandria .....	1,070 00
Queen's University, Kingston, Ontario .....	2,148 67
Transylvania University and College of the Bible.....	618 00
University of Pennsylvania .....	17,489 26
Yassar College .....	3,385 00
Wellesley College .....	2,800 00
Yale University .....	19,000 00

## A WONDROUS CONTRIBUTION.

While "Pittsburg, 1909," stands for one hundred years of history, the Foreign Christian Missionary Society has been at its world-task but one-third of that time. When this is remembered, the results amaze one.

As great movements in world life are counted, 1875 is but yesterday.

And yet, within the few years since that date, our Foreign Society has gathered for the cause of Christ in alien lands the vast sum of \$3,699,342.



In 1875, as a people, we had no one speaking for us in other tongues the love of God for man. Now India, Japan, China, Africa, the Philippine Islands, Cuba, and Tibet have rolls of the redeemed where our heralds have gone, and many European nations also are being taught the way of the Lord more perfectly.

In 1875 doctrine waited the confirmation of deeds. Now, our hospitals, asylums, orphanages, and schools tell of the actual authority of the Son of God over all we have and are, and great souls, tirelessly preaching at cost of all the earth holds dear, are opening hearts to the prayer of Jesus that his people may be one.

How rich we are to-day in the sacred names of our missionaries who live in ten thousand homes daily! How rich in vision—opening to thought all lands! How rich in literature—giving acquaintance everywhere! How rich in knowledge of needs—giving heart to conversation and purpose to toil! How rich in love for those we do not know! How rich in privilege—speaking in tongues! How rich in graves, halting us in our selfishness! How rich in life's new meaning—the Christlike gift of self in service to mankind! Thank God for the years between 1875 and now! Thank God



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for the way the Foreign Christian Missionary Society has improved them! Thank God for the future's promise of even larger life!—Chas. S. Medbury, University Place, Des Moines, Iowa.

### A PROMISE AND PROPHECY.

The work of the Foreign Christian Missionary Society is an inspiration. I have watched it since I was a boy so closely that I feel I am a part of it, and the feeling does me good. The growth in receipts is an



indication of the growth of our own brethren in consecration and world-wide vision. The results on the field indicate that our men and women working there are in touch with God. The Society has made great progress, and I give God thanks for his blessing, but I crave to see our receipts doubled, and with that means the doubling of our forces in foreign lands and the quadrupling of results. It is a sacred work. Jesus gave his life for its establishment, and his command to go is a living echo that we can not drown, while

the condition of the heathen world is a pathetic appeal to "come over and help us." The achievements in the past years are both promises and prophecies of greater things in the coming years. May God so lead us that even our most reasonable expectations may be surpassed in greater triumphs, "for the earth is the Lord's" and we are his! God bless you.  
—Peter Ainslie, Baltimore, Md.

### THE PREACHER AND THE OFFERING.

A worthy offering for Foreign Missions is never an accident. It is rather the natural and necessary result of much careful and conscientious work on the part of the man in the pulpit in the way of preparation. Whenever a church makes a handsome offering, it will be found that its preacher is an intelligent and enthusiastic friend and advocate of missions. He keeps himself informed on the subject and in close touch with the fields. He reads the latest and best books on missions and the *Missionary Intelligencer*. He prays at home and in the pulpit for the spread and triumph of the gospel. He preaches on missions frequently. He thus creates a missionary atmosphere in the church. Not only so, but he gives and is known to give on a generous scale. This deepens his own interest in the work and the workers and shows that he is in heartiest sympathy

with the program and plan of Jesus Christ. The ministry of such a man can not but bear good fruit. The people know the facts and they are ready to do their part, that the gospel may be preached to the whole creation.

If it should happen that the preacher is devoid of the missionary passion, if he does not pray for missions and present the truth about missions, if he manifests no deep and abiding interest in the world's evangelization, the church will do nothing commensurate with the needs and claims of the work. Other objects will be advocated and magnified, and no adequate preparation will be made for the offering. That pulpit will not ring with fervent appeals for the glorification of Christ in the redemption of the heathen nations that know him not. The rightful claims of Christ to the allegiance of all mankind will be passed over lightly or be entirely ignored. If there was any vital interest in missions before that preacher began his ministry, it will gradually die down and finally disappear. As interest decays, the offering will decrease.

The preacher is the captain of the Lord's host. It is not for him to do all that should be done, but it is for him to see that it is done. It is for him to show where his sympathies lie and to teach the people whom he serves to observe all that Christ has commanded. It is his duty to see that the congregation is thoroughly canvassed and that every member has a chance to give. It is his duty to see that the offering is taken and promptly forwarded to the Mission Rooms. If he does not, it will not be done. With six thousand men in the pulpits filled with the missionary spirit, the aggregate offering would be worthy of a great people with a great gospel and a great Savior.

## THE LAYMEN'S MISSIONARY CONVENTION IN RICHMOND.

Three hundred churches sent delegates to Richmond to determine the share of the non-Christian world Virginia would attempt to evangelize. Nine hundred and thirty-four men registered. Thirty speakers, including missionaries, secretaries, and laymen, brought messages of great power to those men.

On a stormy Saturday night 550 men gathered in the largest banqueting hall in Richmond. After supper they listened for three hours to men like J. Campbell White, Dr. Willingham, and others. A large chart showed what the churches in Richmond are doing. The six largest bodies gave \$1.09 per capita for Foreign Missions last year. The Lutherans gave 33 cents; the Presbyterians, \$2.09. The chart showed also that these churches give ten dollars for work in America for every dollar they spend abroad.



## *The Foreign Christian Missionary Society*

Previous to the Convention, forty-five churches invited laymen to occupy their pulpits on Sunday morning to set forth the spiritual value of the Movement. Not only so, but prominent business men visited eight of the largest cities of the State in the interest of the national campaign. The whole city was stirred. The men who took part in the work gave and received a great blessing in this remarkable deputation work. The willingness of busy men to give of their time and energy to make these addresses created a profound impression. The press of the State co-operated and gave large space to the subject.

On Sunday afternoon 1,600 men gathered to hear Mr. White and Dr. Teusler, of Japan. On Monday morning, the busiest morning in the week, men gathered in large numbers to consider the King's business. Much time was spent in conference as to the best methods of reaching the whole church. The every-member canvass and the weekly basis for giving received thorough treatment. On Tuesday morning the delegates of each religious body met by themselves to consider what increase they should make in the next twelve months. The total amount agreed upon was nearly twice as much as was given last year.

In the two weeks following the Convention special efforts were put forth to canvass every member of every church. One church sent out 130 men as canvassers. Some churches held luncheon conferences, at which subscription cards were signed and plans of work agreed upon. As a result of this campaign one church decided to increase its gifts for Foreign Missions from \$5,000 to \$7,000. One secured a per capita subscription of eight dollars, and another of twelve. The Methodist churches decided to increase their gifts from \$5,000 to \$13,000. If the churches that have not reported will do as well this year as they did last, the per capita gift will be \$1.90 as against \$1.09 last year.

The spiritual and enduring results are shown by the way in which leading business men gave of their time to enlist other men, thereby deepening their own interest in the cause. In this, the result was like a revival. One delegate said, "I used to feel that this was God's work, or the church's work, or the work of no one; now I believe it is *my* work." A minister said he had never been so impressed by any convention in his life. "Yes," a layman said, "it impressed me to the amount of \$1,000."

At a luncheon conference held three weeks after the Convention, one church subscribed \$1,000 in addition to the \$1,500 it is already giving. A few days later the same church subscribed \$1,000 more for Home Missions in addition to its regular contribution. The whole campaign was a visible demonstration of the practical unity that marks the activity of men at work for the evangelization of the world. It is believed that the reflex influence of the Convention will be great and lasting.

## CONTRIBUTED ARTICLES.

### CAPTAIN PUYAO.

HERMON P. WILLIAMS.

Here is a picture of Chief Puyao and his wife Dallagan. They live at Balbalasang (meaning "the Maidens"), in the heart of the mountain region of Northern Luzon, where three savage tribes come into contact:



CAPTAIN PUYAO AND DALLAGAN.

the Tinggians, the Kalinggas, and the Bontoc Igorots. The tribes from of old have made war on each other, village against village, and the trophies of prowess were the heads of their enemies. The constabulary and the encroaching influences of civilization have abated their murderous orgies a little, but still in some districts villages are ravaged, still the head-song startles the night echoes, and still the lowlander who ventures into these parts carries his life in his hand.

Only three or four years ago these wild men made swift, silent raids into the outlying Christian villages and did not fail to return with their bloody, grewsome booty. The Government could not secure Filipino teachers to establish schools among them, such fear had their raids inspired. Brethren at Bangued told me not to go among them, that they would hide in the grass and waylay the wayfarer in the tortuous mountain paths. The brethren

at San Jose wept when our little party bade them good-bye, for they never hoped to see us alive again. An American, with the prestige of his race, has little to fear. But our Filipino preachers, with a courage and a fortitude that have few more pleasing illustrations, have established and maintained a station at Balbalasang: God is giving them souls for their hire; and they are going to herald the gospel on and on through the lawless mountain land.

Puyao himself was once a valiant fighter; and, from what he told me,



had some strenuous part in the raid on Lagangilang several years ago. He has the tattoo marks on his wrists that indicate some three or four heads to his credit or debit. But now he is a Christian, a Disciple of Christ. He has cut off his long hair, not because of Paul's observation that long hair is a dishonor to a man, but as the most apparent initial step up the heights of civilization. He is the headman of the town, as witness the official cane he holds in his hand. His wife is not yet converted.

Agustin Belisario and Alejandro Anunciacion are the two devoted men who, with their brave wives, inaugurated this mountain mission. Agustin is now at Vigan, but Alejandro is still continuing at this post. In a recent letter, he writes: "Yes, I am continuing on in the 'Caalsadoan' (land of the outlaws) because of my faith; but just at present I am here (in Vigan) to get supplies, for it is difficult for the mail service to reach there. The gospel is prospering greatly among the wild people, so that many of them do not believe in their superstitions, and the students know also how to read and to write in the Ilocano language. They are also skillful in singing the spiritual songs. There are now thirty-eight members in the Church of Christ at that place, and they are very happy, so that they want to build a house for the man who is located there."

It is the glory of Christianity that it seeks out and saves the lost; and this work among the wild mountain tribes of Luzon is one of the most attractive privileges in the Philippine Islands, a field so full of attractions to the servant of Christ.

### ORIGIN OF THE "S. S. OREGON."

"There is one thing I feel you probably ought to know, and that is the origin of the idea of raising the money for the steamboat 'Oregon' by the brotherhood of our State. At Turner that Sunday that Dr. and Sister Dye made their touching plea, J. M. Blood, then a student in Eugene Bible College, making his own way through school, approached our president, Davis Errett, with this plan: He said that he had a note due him the first of the year for \$125, and that if Davis Errett would make an effort to raise money for the boat he would give this \$125. In the afternoon, after President Errett had conferred with some of the rest of us, he arose and told of the offer of J. M. Blood. The matter was immediately taken up by a number of good pledges being made, and from that the idea was developed and carried to success. To J. M. Blood is really due the inspiration of the State of Oregon acknowledging the vision of the plea that Dr. and Mrs. Dye made. I feel that honor should be given where honor is due, and I know that the general feeling over the State is that the action of J. M. Blood should be known."—C. H. Hilton, Milton, Ore.

## THE SEMI-CENTENNIAL CONFERENCE.

W. H. ERSKINE.

The Semi-Centennial Conference of mission work in Japan was held in the Y. M. C. A. building in Kanda, Tokyo, from October 5th to 10th. A large number of missionaries and Japanese pastors and workers from all parts of the empire were present. Part of the speeches were in the Japanese language and part in English.

The whole conference was very instructive and intensely interesting. One of the most impressive things was to see the gray-haired missionaries—saints of God—who have labored thirty or more years for the advancement of his kingdom in this land.

Then, too, some of the Japanese Christians, who have remained faithful through prosperity and persecution all these years, were introduced to the audience. What an inspiration they are to us in our work!

Here are a few statistics gathered from different speeches of the Conference. We have now in the Protestant churches:

- 500 native ordained ministers.
- 300 evangelists in preparation.
- 200 independent congregations.
- 500 congregations on the way to independence.
- 1,000 congregations which meet regularly, but are not independent.
- 15,200 Sunday-schools with 90,000 pupils.
- \$130,000 was contributed by the churches last year.

In Japan we have only:

- 1 Christian to every 680 non-Christians.
- 1 Christian worker to every 36,000 non-Christians.
- 556 Christian missionaries, not counting missionary wives, many of whom are efficient workers.
- 1,391 Christian native workers.

## THE DIVINE CHARACTER OF CHRISTIAN MISSIONS.

AUSTIN HUNTER.

The quaint philosophy of Gamaliel is true for all ages: "If this is of man, it will come to naught. If it be of God, you can do nothing against it." The things of God endure, grow, and triumph. Our personal relationship to God is the greatest of all questions, and our attitude towards every movement should be determined by the relationship of God to that movement. "Is it of God or is it of man?" If it is "of God," we are obliged not only to "do nothing against it," but to do everything in our power for it. We believe in the Divine Lord and in the divine



## *The Foreign Christian Missionary Society*

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program. We stand for the divine creed as against human creeds, the divine name as against human names, and when we are confronted with the problem of Christian missions, the only questions should be, "Is it of God?" "Is it divine?"

Christian mission work is divine:

1. *In Its Plan.*—It was not born of human thought, but through the revelation of God. It came not from below, but from above. From the earliest it was God's plan "to have the heathen as an inheritance" and that "the desert place should blossom as a rose." This plan was made brighter with every message of prophets, and was finally made clear with the advent of Jesus. His program was the evangelization of all peoples. "All the world," "every creature," "to the uttermost parts" were the expressions upon his lips. Human philosophy said, "I am thankful that I was born a man and not a brute, a Greek and not a barbarian;" but divine wisdom said, "God hath made of one blood all the nations to dwell on the face of the earth." Jesus was called the "Son of Man," including the whole of humanity. His kingdom was a spiritual kingdom in the world, "a little stone cut without hands" which shall fill the whole earth. Christian missions is the carrying out of this program and, therefore, was born of God.

2. *In Its Principles.*—The divine principles involve the carrying of this message everywhere. Propagandism is the organic law of the kingdom. The gospel is called "good news," that is, it is something to be communicated. If it ceases to be communicated, it ceases to be news, and if it ceases to be news it ceases to be the gospel. It has been called "light," and it is the nature of light to shine. Its symbols are fiery tongues and winged words. It is "seed," and the seed must be planted before there can be a golden harvest. Moreover, the divine principles require human co-operation. The husbandman scatters the seed, but God sends the dew and sunshine. There is not a promise but what is conditioned on our doing something. It is hearken, heed, believe, repent, obey, pray, enter in, and so on. So the gospel is given to us "in trust," and we are debtors to the whole world. Before God can have a bountiful harvest, his servants must do faithful sowing. The peoples of the earth have the same needs as ourselves, and the very condition that made necessary the coming of Christ, written centuries ago, demands that he be preached to all peoples to-day. We are to go "everywhere preaching the Word."

3. *In Its Power.*—The success of missions is the marvel of all students. Geography, commerce, science, philology, ethnology, intellectual activity, and civilization in general are indebted to Christian missions more than to any other source. This marvelous success can not be accounted for

upon a human basis. Back of the machinery and the men and the efforts is the mighty power of God. "Lo, I am with you alway." God's blessings attend Christian missions because they are in harmony with his will. The historian Bancroft, in his address upon Lincoln, begins with the statement that there is nothing clearer than that God rules the affairs of men. There is a God in history. "Through the ages one increasing purpose runs." The work of Christian missions is no modern and temporary expedient, taken up by Christian people for the moment, but is the great purpose of God through the ages. It is indeed true that it has been interrupted at times by the faithlessness of the churches; but never lost out of the great purpose of Providence, and the splendid results that have been accomplished are due to the fact that the power of God has accompanied our feeble human efforts.

4. *In Its Promises.*—"My word shall not return unto me void." "He that goeth forth with weeping bearing precious seed shall doubtless come again bringing his sheaves with him." "In due season ye shall reap if you faint not." "He that watereth shall himself be watered." A long list of divine promises like lines of light brighten the way of missionary endeavor. Duty belongs to man; results belong to God. It is a satisfaction to know that God's work will not fail. We are not allied with a cause that can be defeated; victory is as certain as the promises of God. The hope of success is the greatest incentive to earnest efforts. Here we are sure of success, for God has spoken and his word is true.

Chicago.

## DR. W. N. LEMMON—AN APPRECIATION.

W. T. HILTON.

That church is highly favored that has come to the point of supporting its own missionary. It brings a largeness of vision and a spiritual awakening that can not be appreciated until it is experienced. But I want to tell the readers of the *Intelligencer* how this blessing may be doubly realized. I can speak with authority, for our church in Greenville, Tex., is now rejoicing in a fellowship we have not known before. For two years this church has been supporting its own missionary on the foreign field, but our Living-link was a stranger to us in the flesh. We were happy in supporting her, but yet it is difficult to have the same interest in one we have never seen that we do have in one we have known for a long time. Our church has now come into the experience of this double blessing because we are not only to continue in the Living-link line, but we are ourselves furnishing the missionary. We are now sending out one of our own members—a brother beloved, not only by our own congregation, but by all the people of our city. On November 20th we



bade farewell to Dr. W. N. Lemmon, who started on his long journey for the Philippine Islands. He is to take the place of Dr. Pickett, who has earned his furlough and comes home for a rest. We feel an interest in Dr. Lemmon that we have never felt in any other missionary. We know him—we know his good life and the holy ambition that takes him from us.

Dr. Lemmon is an elder of our congregation, the teacher of our men's Bible class, president of the Christian Endeavor Society, and a leader in every good work. As a physician and surgeon he has been tested and found worthy. He holds the confidence and esteem of his brother physicians, and many of them have said that they regret to have him leave. He turns his back upon a large and growing practice. No one doubts that his whole heart is in his work. His love for the Master's cause has been seen among us time and again. Many young men of our congregation testify that it was through his influence that they came to Christ. The night before he left us I had him baptize a young man who was led to Christ through his influence. This was his first baptism. On Sunday night after he left a woman came forward and made the good confession. She said that Dr. Lemmon led her to Christ. When young men came to his office, he never failed to ask them to attend church and Sunday-school. If they were not regular attendants of any Sunday-school, he would lead them to his office window, show them our church, and tell them he wanted to see them in his class next Sunday. A few days ago a man fell in with me on the street and began talking with me about Dr. Lemmon. He told me how that, when his little girl was so very sick and they feared she would die, Dr. Lemmon, when he had done all for her that his medical skill could suggest, knelt down and prayed so earnestly for the child. He said, "We love him so; I do not know how we can get along without him." Often I have heard of his talking to the sick about their souls. Sometimes he would invite me or one of the pastors of the city to go with him to visit a patient, that we might help with our prayers and words of consolation. I have known him, in those times when his skill failed and death claimed his victim, to remain with the family, pray with them, and whisper to them the sweet consolations of the gospel.

There is another standpoint from which we can know the character of this good man. A few years after he began practicing medicine, he was a steward in the Methodist Church in the town where he lived. It was the largest and most influential church in the town. But he heard one of our preachers in a revival and there fell into his hand some of our literature. On his knees with open Bible he studied our position and was convinced that we were right. But our church in that town was

small and had but little influence. Nevertheless, Dr. Lemmon said: "There is but one thing to do. I will go with them." His friends said: "It will ruin you. You are building up a fine practice, but if you join those Campbellites your friends will forsake you." Dr. Lemmon said: "If they do I can not help it. My duty is plain and I must walk in it." And so he is with us and has more friends than ever.

In going to the Philippines, he is under necessity of leaving his wife and two children in this country for a time. This is a greater sacrifice for him and his wife than such separation is for the missionaries who have been sent on the field together. They know the joys of missionary service, but for Dr. and Mrs. Lemmon these are only in anticipation. Their first step in this great enterprise is a step that separates them as far as the east is from the west. But the step has been taken—taken with tears, of course—and yet with joy. Dr. Lemmon has gone, but to the care of the church here he has committed his wife and children, and joyfully have we accepted the charge.

We are proud of our missionary. We know that he has given his whole life to this service. He was faithful here, and we know that he will be faithful as a missionary and that he will return to us, bringing his sheaves with him.

Greenville, Texas.

## MRS. ROYAL J. DYE'S "BOLENGE."

B. C. DEWEESE.

This remarkable book should have a specially wide influence in extending the kingdom of God. I have not in many years read another book on any mission topic which has so deeply impressed me, and I wish to state briefly reasons why, in my judgment, it should find its way into thousands of homes. Helen Hunt Jackson was employed by our Government in work relating to the Indians. She was so impressed by the ignoble record on our part that she sketched the important features of the story in her "Century of Dishonor." In order that the appalling facts might stir the American conscience this bit of history was followed by her novel "Ramona." This was not written with ink, but with her heart's blood. Mrs. Dye has even a greater claim on our hearts.

The treatment of her subject appeals to the reader on many accounts. Thorough knowledge of the situation is manifest on every page. I think all writers on mission topics are impelled by good motives, but often they wrote before they mastered their subject. Not so here. Mrs. Dye's knowledge of the work in Africa is comprehensive; it is formed fully, and her attitude is most sympathetic. With the best opportunities for accurate



information she wrote her story with a fine sense of proportion. The subject is royal, the material abundant, and yet every essential feature of this Congo mission gets a fair share of attention. The simple style, most admirably adapted to set before the reader the marvels of grace abounding, carries us along with increasing interest as page after page is turned. In fact, the elegant diction never allows the reader's interest to flag. The moral condition of the heathen, the conditions under which they live, conditions very immoral on man's part and easy in a way because nature supplies the necessities of life with lavish hand; the quick wit of the African, his ready acceptance of the gospel, his break with a wicked past, his lofty ideals of the requirements of the confession of Christ, and his liberal support of the efforts to extend the borders of the newly established church are vividly portrayed. The story is most convincing, thrilling in its demonstration that missions yield splendid returns and that our representatives on the Congo are very happy in their work. From every point of view in which we should become interested in missions one finds help in this book, and put in such a way that it gets a mighty grip on mind and heart. Confidence in God, willingness to pour out the whole self in service are the leading treats of the Society's workers in that field, and they get their meed of praise from Mrs. Dye. Shall we not honor ourselves by giving this book the widest possible circulation?

College of the Bible, Lexington, Ky.

### **THE MISSIONARY CHURCH AND THE BALKY PASTOR.\***

**HON. JAMES A. BEAVER.**

Is it possible that a man of God, who represents him in the pulpit, can join with his congregation in the prayer, "Thy kingdom come," and then hold back the chariot-wheels of God's coming? No, I say it is impossible. The man who does that may have said the prayer, but he never prayed it. No man can join in that prayer, "Thy kingdom come," and then deliberately throw himself in the way of the progress of God's chariot. I might as well telephone to my neighbor, "Come over and help me," and then deliberately lock the door so that he can not enter. The one would be just as reasonable as the other.

If I understood men as well as some men understand horses, I would be a success in dealing with men. I was driving with my son Tom the other day with a new horse—and all at once he pulled him up and said, "Whoa!" He jumped out and lifted up the horse's foot, looked at it,

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\*Address delivered at the Pastors' Conference of the Laymen's Missionary Movement, in Philadelphia.

picked up a stone and began to hammer on the shoe. I said, "What's the matter, Tom?" He said, "Sh!" I could not imagine what was the trouble, but when he got into the buggy and said, "Get up," the horse started off all right. After awhile Tom turned to me and said: "That is a balky horse. He was just going to stop. I knew it, but I didn't want him to know that I knew it."

"Well," said I, "that is all right; but what were you fooling about, hammering his foot?"

"O," said Tom, "I was giving him a new sensation."

Now, my advice to the missionary church that has a balky pastor is: Give your pastor a new sensation.

When I was a boy I tried to drive a balky team, and of course they would not drive well. Where they don't pull together, the willing horse has to pull the load and the wagon, and the balky horse besides; and so, when the team balked, I recalled what I heard an old man say, "If a horse don't go, kindle a little fire under him." If I had that pastor I would say, Kindle a fire under him. Make him go.

We can do that in many ways: First, pray for him. The Holy Spirit is the fire he needs, and if he comes, there is no resisting him. There is no man living who can resist the power of the Holy Spirit if he manifests himself in the heart and in the life of the individual. All we need to do is to open the heart of the balky pastor, that the Holy Spirit may use him. He needs a new sensation; he needs a fire under him and in him, to work through him, so that he may join in the prayer and mean it, "Thy kingdom come."

There is another way. The missionary church that has a balky pastor and can not give him a new sensation, or kindle a fire under him, would better get rid of him.

If the laymen take any interest in missions, they must let their pastor know it, for no pastor can long be balky if the congregation want to make missions go.

Bellefonte, Pa.

## **FIVE REASONS FOR A LIVING-LINK CHURCH.**

**W. E. PIERCE.**

1. It gives a definiteness to missionary work that makes it appeal to our people.
2. It leads a church to undertake something worthy of itself.
3. The Living-link plan leads Christians of two continents to know one another better and, knowing one another better, to love more sincerely.
4. The church at home can see definite results of its own missionary



activity, and thus receives back a missionary zeal that keeps the home work forging to the front.

5. It is better to make the burden of supporting a missionary keep a church at home unable to do some things for itself it would *like* to do, than to let some things it would like to have for itself keep it unable to do for the foreign field what it *ought to do*.

## FOREIGN MISSIONARY RALLIES.

J. C. ARCHER.

This season brings to mind some methods that are used for the good of missions. There is no one thing that contributes most to this end. The preachers keep things stirring; that is, the right sort of preachers, and their ranks are growing. In the train of the real gospel that they handle run knowledge and zeal, grasp of facts, and resolve to love and serve. But there is tremendous power and influence in the efforts as more widely organized. The Rally Campaign is no small feature in the gleanings of facts about churches and people, and being a medium for wise counsel, suggestion, inspiration, and direction, other missionary societies watch it in wonder.

This is a typical rally—really a small, one-day convention in some well-located church. Two months in advance preparations began. The preachers in the vicinity of the Central Church and in nearby towns were notified, and many were requested to handle on that day for ten minutes themes submitted to them. Each minister was asked to see to it that a large delegation came from his church with him. All very ordinary, you may say, but really not so ordinary after all. It is to be a conference on missions—nothing but missions. Men are asked to leave business for a while and drop in for a session. And they do. Of course, the women are there. They come early. How could all have dinner and supper without them? A few days before each minister in his own station received a card reminding him of the occasion. And a couple of days ahead the man at the place of conference received a card that read something like this:

Dear Bro. A.—We'll be in ——— at ——— o'clock P. M. How's everything? We're planning on a great rally. We must have one. If you can't meet us we'll get on all right, and be at the church early the next morning.

Fraternally,

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The "we" refers to a Foreign Christian Missionary Society official, who wrote the card, and to two missionaries—a campaigning party of three, out to storm forts of indifference, and to fan missionary sparks to a roar—

ing flame. With practically no exception the preacher is at the station to welcome the party, which sometimes goes to his home, sometimes to that of one of his flock, sometimes to the hotel—to the last-named place always rather than be a burden anywhere. Now the day of the Rally comes.

Early in the morning the three men, each with a grip, appear at the church. The janitor greets them. All is neat and clean and ready—no, not entirely ready. No audience yet, no charts up. “George, where is the step-ladder?” “Back heah, boss; I’ll bring it right away.” Tack hammers and tacks come in the grips. Soon the ladder appears. It is a marvel, but it will do. It has done for twenty years, why not now? One of our Secretaries threatened to write an article on “Church Step Ladders.” A wondrous variety there are.

The men start work. Coats come off. Grips come open. Out come charts and maps. Soon the front of the room, the back, the right side, the left side, the organ, and all are covered with diagrams, mottoes, records, maps of foreign lands, etc. By the time they are all up quite an audience has gathered. The first session begins. What a great time it is! But there must be a halt for dinner. The afternoon session is better yet. That finishes the maps and the like. The audience has grown and so has the interest. Large delegations have come with their ministers from nearby churches. And all is ready for the night session. Then moving and other pictures are shown for over an hour. The house is packed and many turned away. The pictures are explained as they are thrown on the screen. These pictures show the work and the workers and the buildings. They give the audience a better conception of missions than the addresses. They illustrate and confirm the spoken word. They will be remembered, and do their work when the addresses are forgotten. But what of the spiritual forces set at work that day; what of the specific facts brought out; what of the resolution on the part of a host to serve Christ better and their fellows!

Much of the momentum of missionary force at home gets under way as mentioned. There are the facts of the fields, the personal touch of a missionary Secretary and of men fresh from the fields. Any one returning from his work should covet the chance to share in a Rally Campaign. It will prove a joyful and rich ministry.

Here are some fine young business men who come up at the close of a Rally and offer a year’s support for a worker. Here, a man of great wealth, but suspicious of missions and missionaries, comes to a session, only to sob at the end, as a child, over the new vision he catches. There, a little woman in black, whose whole heart is wrapped up in a class of boys, drinks in material and inspiration for their culture. Here is one woman



whose whole salary goes to support her Living-link. She and her husband live on his income. It is a joy to meet her.

No offerings are taken on such occasions. That problem is left for each church to work out. The rallies are only educational and inspirational, but they help solve that problem. They are a great institution.

## **LAST LETTER FROM DR. Z. S. LOFTIS.\***

### **FROM TA CHIEN LU TO BATANG.**

My diary on the trip from Ta Chien Lu to Batang would make quite a volume, but I will try and tell you a little about it in a few pages.

I had thought the journey across the Pacific and up through China quite interesting, but it fades into insignificance when compared with this part of the journey to my station.

I left Ta Chien Lu, May 1st, and reached Batang, June 17th, after over four hundred miles of strenuous travel.

At Ta Chien Lu I secured Ula for the transportation of myself and baggage across the mountains to Batang. This Ula is a system of relays of animals more or less under the control and ownership of the Chinese Government. One characteristic thing about it is that you get the worst animals obtainable if you are not very careful. They bring the lame, halt, and blind, and expect you to be satisfied. Or perhaps they will bring frisky, unbroken animals that are likely at any time to get scared and throw you or your baggage off and down a steep precipice. It is rather a common thing for wild-eyed, frisky young yak to give a snort and run off through the bushes, tearing your bedding to pieces or smashing your boxes against the trees, leaving fragments of wearing apparel, eatables, etc., hanging from the trees or scattered over the rocks in the valleys below.

After leaving Ta Chien Lu, which has an altitude of 8,400 feet, the road only once descends below 12,000 feet until it reaches Batang, at 8,600 feet. The first pass is near 14,500 feet and is a hard, cold pass. We got across just in time to miss a heavy snowstorm, but it rained on us down in the valley until I was glad to take shelter for the night in a dirty, tumbledown lamasery. As rain and snowstorms are of frequent occurrence, all bedding and other articles that should not get wet should be well protected by tin, rubber, or skins.

The next morning we changed Ula, and as one must change Ula every day or two, he is kept constantly wondering what the most prominent bad habits of his present steed are.

We now traveled down a valley in which large numbers of yak, cattle, sheep, and horses were grazing.

The next pass we crossed was nearly 15,000 feet, but not so steep or

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\*Dr. Loftis died at Batang, August 12, 1909.

so cold as the first. The air was very clear, and there was not a cloud in the sky, so I got a magnificent view. I am almost afraid to tell what I saw from this pass for fear I might be placed in the Ananias Club.

From one place I counted 125 peaks over 20,000 feet high. A little higher up I got a more magnificent view. It is doubtful if it can be equaled anywhere in the world. Monster snow-capped mountains stretched away to the north, south, east, and west for hundreds of miles. There were some the actual elevation of which was greater than the total altitude of Pike's Peak. Some of these mountains will run Mt. Everest a close second when it comes to making up the final list of the highest mountains in the world.

Very few of the few travelers who have been over this road have had such a splendid view of these mountains, as they are seldom free from clouds. So I remained for an hour or so on this pass drinking in the sublime grandeur of these monarchs of the mountains. It isn't every day that a fellow gets to feast his eyes on five hundred miles of mountains over 15,000 feet high, all snow-capped.

Descending from this pass, we came to a most remarkable valley. Great forests of pine and oak cover the mountain sides, while lower in the valley are many varieties of wild fruits and beautiful wild flowers. In the forests are a great many wild animals and parrots and other gayly colored birds. It never snows in this valley, though surrounded by snow-capped peaks all the year.

During the next three days after leaving this valley we crossed seven passes over 14,000 feet high. One day I got an exceptionally bad horse, which gave out on me, and I had to walk over a pass 16,000 feet high. The tops of these mountains formed a kind of rolling plateau covered with fine grass. During the warmer months thousands of head of yak, cattle, and sheep roam over them. The black tents of the nomads are to be seen in the sheltered spots.

We now reached Litang, one of the highest cities in the world. The latest observations give it an altitude of 14,000 feet above the sea level. I was delayed a day here for Ula, and the next day, June 10th, it snowed and rained all day, so we could not travel. But I made good use of my time and afterwards was glad of the delay.

The second largest lamasery outside of Thibet is located here. It has 3,700 lamas. I stayed in the lamasery and was one of the first foreigners to have that privilege. The Chinese official stationed two soldiers at the door to see that we were not disturbed. A few months ago it would have cost a foreigner his life to have entered the lamasery.

I visited several of the buildings not visited before by foreigners. One especially was the great lamasery where the head lama resides. An-



other was the building in which one of the sacred books of the Tibetans, the Kanjur, is printed. The possession of the blocks from which this is printed is one of the things that make the Litang lamasery famous. When printed, this book comprises one hundred and eight huge volumes, each one a good, heavy load in itself. I collected a lot of very interesting information about these blocks that a number of missionaries and travelers have tried and failed to get.

I also visited the head lama, known as the Kanbo or Abbot. This is perhaps the first time a foreigner has been allowed to enter the most holy place. He claims to be a living Buddha, but I found simply a fat, dirty, lazy fellow who, after all, seemed to be a good-natured, friendly fellow. As I drank buttered tea with him under his golden roof, I was glad the barriers are being broken down so that it is possible for one of the Master's servants to do this. It speaks well for the advancement of his cause. A few years ago I would have been gracefully skinned alive before getting this far.

During my stay in Litang I roamed at will through the sacred city of the lamas without molestation. Only when in the building where the Kanjur was printed were the lamas surly and unfriendly.

Some of the buildings are very impressive. They are three or four stories high, built of stone, and have flat mud roofs. Two of them have great golden domes, as well as a great many golden spires, towers, and minarets. A number of the smaller buildings had many smaller decorations in gold. I climbed up on top of these buildings to measure some of the domes and to assure myself that they were really gold. I found them to be of heavy beaten copper with a heavy gold plate, often one-eighth inch thick. The doors to many of the buildings were richly inlaid with gold and silver. The interiors were gorgeously and usually obscenely decorated with costly silken hangings and paintings.

The next day, as I rode away, I paused on top of a pass about 16,000 feet high, some twenty miles away, and looked back at the golden domes glittering in the sun and thought of the man calling himself a Living Buddha and posing as a god; then of the life-giving message I had come to bring, and heaved a sigh that there are not more to offer to bring this message now that the way is being so wonderfully opened to us.

That night we stayed at such an altitude that even the Tibetans could not sleep. I slept quite well, but my respiration was gasping and sighing rather than breathing. The Tibetan yak drivers were up a long while before day and wanting to start, so we got an early start that day.

We now followed up the path of a former glacier to the top of a high, cold pass. It was the highest we had been on yet and by far the most desolate. The horses have to pick their way between great granite boulders

as large as a house and so thickly strewn that the rider has to watch carefully that he is not dragged off by some of the great boulders.

It is the most weird, wild, desolate depressing stretch of country that I have yet seen. It is said that the Chinese sometimes go raving mad up here and rush off down the mountain sides and perish in the ravines and snow. I can readily believe it, for during much of the journey some of the Chinese with us were nearly frightened out of their wits. Sometimes whole caravans of them will become panic-stricken and have to be driven down like a bunch of sheep. They know nothing of altitudes and think the peculiar phenomena are due to the presence of devils.

After this we descended into a valley, where we saw the first attempt at cultivation that we had seen for a week. That night we stayed in a Tibetan house that is typical of the Tibetan houses one must stay in when traveling out here. The first floor was used as a stable, and not a very clean one at that. The only stairway was a notched log that led to an upper room. It was a small, dark, dirty, miserable room. The only thing resembling a window was a hole in the mud roof. The walls were of rough, dried mud, the cracks of which were filled with a choice assortment of vermin, all with well-developed appetites.

The room was innocent of chairs and tables. Neither were any procurable. Our baggage was brought into service and made to do service for both. Chinese inns or rest houses are often to be had, and if so the traveler is more comfortable.

During the next few days we traveled alongside a magnificent range of mountains from 18,000 to 25,000 feet high. They were covered with great fields of ice and snow, and in two or three places great glaciers extended far into the valley below. Two more passes were crossed in the meantime.

We spent the night near a lonely grave of a pioneer missionary who is buried almost in the shadow of a towering mountain on the edge of a weird, desolate plain. It is almost pathetic in its solitude, and the traveler has an uncontrollable desire to remove his hat as he stands by the side of this lonely outpost.

The next day we crossed another hard pass, over 16,000 feet high. After we had gotten down out of the clouds we found ourselves in a valley which makes every one who sees it want to write pages about it. Indeed, a small volume would be necessary to do it justice. It is the famous Da So Valley. Though it is at an altitude of about 14,000 feet, the great limestone mountains rise almost perpendicularly from 3,000 to 5,000 feet higher. The lower part of the valley is covered by a magnificent forest of pines, which the traveler Huc described as one of the

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most magnificent he had ever seen. It has been damaged much by forest fires lately, but still retains much of its former greatness.

Above the trees the sharp, jagged peaks and crags rise for thousands of feet without so much as a single blade of grass or a drop of water. Though awe-inspiring, they are truly beautiful. They are colored so that sometimes a great peak will resemble a giant turquoise in a wonderful green setting.

I had sent word on ahead to the friends in Batang when I expected to arrive, and as this valley is two days from Batang, I began to be on the lookout for foreigners. As we neared the upper end of the valley, where we were to spend the night, I saw two black figures approaching wearing sun-hats. Immediately two puffs of smoke were seen and the reports of two rifles rang out on the air. I answered the salute with a yell and managed to persuade my Ula horse to increase his gait a little, and soon I was shaking hands with Mr. Ogden and Mr. Muir, a member of the China Inland Mission. It is useless to attempt to describe how glad I was to see them, after being on the way so many months. We went on up to the rest house and spent the remainder of the evening and a large part of the night talking and getting acquainted.

Our last and hardest pass lay before us next morning. It was raining when we started, but we went on up, up, slowly and carefully over the steep, rocky road until we were nearly 17,000 feet above the sea level. Though the middle of June, there was lots of snow and ice, and it was bitter cold. Gladly we started down, but the path was so steep that we had to get off and walk for a long way down. We spent the night some 3,000 feet lower down quite comfortably.

Though it was raining next morning, Dr. Shelton rode out before we had finished breakfast to give me a welcome and accompany us in.

Our descent was still steep, as Batang was yet several thousand feet below us. But the long journey was drawing to an end, and we soon saw the little town below us.

A few minutes more and it was finished and I was at home. The day was made a holiday, and it was indeed a happy one for me.

The good women, Mrs. Shelton and Mrs. Ogden, did not forget to give us a hearty welcome, so that when we sat down to a well-filled table, it would have been hard to find a happier set of people anywhere, and it was equally as hard for me to realize that I was so far from "anywhere."

It had taken me a month and a half to reach Nanking from my home. I was delayed nearly five months there for freight and to make the necessary preparations for the up-river trip. I was then four months' actual traveling from Nanking to Batang. Even then I made a remarkably



quick journey, so every one says, for I arrived a month sooner than my friends thought I could make it.

In some respects the journey was a hard one. But I was not tired when I got to Batang. I had gotten over that months ago, and traveling was my normal way of living. I traveled for nearly a thousand miles on the Yangtse in a houseboat, after coming as far as I could on steamers. Sometimes I was for weeks without seeing another foreigner. But I managed to keep well and happy through it all, and reached my station without serious accident or trouble.

The journey across the mountains is considered to be a hard one, as the road is doubtless the highest one in the world. I had no trouble with the altitudes, eating and sleeping at any place I tried. But I do feel that it was not in my own strength that I did this, but that He who said, "Go, and lo! I am with you alway," was truly with me to strengthen and protect me. To Him I give the praise and thanks.

I am now living in a mud house, with two languages and a dialect to tackle as the next proposition. The stables and hog pens are below my rooms, and at night I am lulled to sleep by the tinkle of the bells on the mules and by the roar of the mountain streams a few feet away. But I am very thankful for being here and would not exchange mission stations with any living man. Had I selected my own co-workers, I could not have been better pleased.

My prayer is that I may in some way be able to bring some light into the lives of these miserable people here whom our Savior died to save.

## ITEMS OF INTEREST.

Three years ago the Christians in India sent three native missionaries to the Fiji Islands.

Nearly 12,000 mission study classes have been organized in the Methodist Church in the past ten years.

It is estimated that there are 30,000,000 of people in Japan who have never heard of Christ except in the most general way.

Commander Foyn, a Norwegian, who recently died in his own land, left \$800,000 by will for Foreign Missions and Home Missions.

The First Presbyterian Church, Wil-

mington, Delaware, gave \$19 per member for Foreign Missions last year. This church supports a whole mission station in China.

The Church Missionary Society of England recently sent out 175 new missionaries, and all but seventeen are Living-links, that are supported by individuals or individual churches.

During 1908 about 11,000 saloons were voted out of this country, and during 1909 the average number voted out per day was forty. At the present time 41,000,000 people live in prohibition territory. As the saloon power decreases, the cause of missions will increase.

## AMONG OUR MISSIONARIES.

### LETTERS FROM THE FIELD.

#### CHINA.

"Were there none to return to give glory to God save the stranger?"

Eva May Raw.

The ingratitude of the nine lepers is proverbial, the gratitude of the tenth one is almost overlooked. In our guest room last Sunday was a man who must have been akin to the "stranger who came back to give glory to God." He had been of the famine refugees who came from the North three years ago to seek relief, and if some of those whose lives were saved during that terrible time failed to express appreciation for relief, here was a soul that was truly grateful. I heard his story with interest and pass it on to you.

Driven by famine and starvation this man, by the name of Djou, with his family of four children, were in the famine camp near Nanking, when Miss Kelly found them. There was a tiny boy baby, who from lack of food and proper care, seemed about to die. This was in the fall, and all winter Miss Kelly took food and medicine to the tiny sufferer, and the mother, who was unusually fond of her child, watched and hoped for his recovery. But with the first breath of spring the little body, not strong enough to stand the heat, gave up its life.

Before the family started back to their little farm in the North, the mother came from the famine camp four miles into the city, through strange streets, to find Miss Kelly and thank her for her kindness. With tears in her eyes she said: "I didn't know where you lived, but I just prayed all the way that I might find your house and that you might be at

home, and see how God has answered my prayer." And that tells you what had been done for the family beside giving them material aid; they had learned of One to whom they could go in every time of need. Then came their return home, and nothing was heard of them except that a woman from that section of country passing through Nanking stopped with a message of gratitude and remembrance.

But last Sunday the father came to our house with a gift of a hundred eggs and four chickens to express in true Oriental fashion the gratitude still burning in their hearts. He had walked eight days, carrying his burden, of course, to reach Nanking. He arrived Sunday morning, and after the day's services started on his eight-days' walk back. He told us how they had remembered the teaching of those famine days, and always before they partake of food they thank the Giver. Fifty miles from any church of Christian influence, they count the days and observe every seventh day as the Lord's Day. Fortunately the man can read and is studying the Bible Miss Kelly gave him three years ago, and telling as best he can to others the story of Divine Love.

Nanking.

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#### Some Signs of Progress.

It is now almost five years since the writer, in company with several other missionaries, landed, for the first time, in Shanghai.

Looking back over these years and noting the many changes that have taken place during this time, we realize that we are permitted to be here in a period of transformation. Our first trip from Shanghai to Nanking

was on a slow-going river steamer. Now a railroad connects these two places and the trip can be made in a few hours. Then, if one wished to go from Central to Northern China the only way was by a coast steamer. A railroad is now in course of construction between Pukeo, a village across the Yangtse River from Nanking and Tientsin. This passes through Chuchow and will enable the missionaries there to make the trip to Nanking much more quickly and conveniently than they are now able to, going on a slow Chinese houseboat. Railroads have been built or are in course of construction, forming a network over all parts of China.

During this time there has also been a great educational awakening. Thousands of schools, for both sexes, have been established over the empire, and, whereas the Western learning was formerly looked upon with contempt, now teachers from abroad, mostly Japanese, are holding positions of prominence in these schools. Besides this, thousands of students have been sent, at the expense of the government, to foreign countries to be educated in order that they may return to their native land better equipped to take the burden of government. Military schools have been established in the large centers, and European instructors engaged to teach Western military tactics.

A commission has been sent abroad to study the constitutional governments of other countries with a view to finding the best in each, and in the future providing China with such a form of government. But one of the most, if not the most, important forward step, is the opium reform movement. A few years ago there were opium dens on all sides. Now they are very rare. Opium smoking is much less common than a few years ago, and, following the present plan

of the government, the curse will soon be practically overcome. In connection with this movement, the International Anti-Opium Commission has been convened and other countries have pledged China their support in her efforts to rid her people of this besetting vice, which is so inimical to forms of progress.

Shall this newly awakened power be dominated by the principles of Christianity, or shall it be anti-Christian? Will this mighty country be a blessing or a menace to the world? God help the Christians of our Christian lands to work, pray, and give of their substance, that the Christ may rule as King in the hearts of these people! Then will China be a blessing indeed to the world.

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#### A Revival in the Chucheo District.

Dr. E. I. Osgood.

There were fifteen baptisms at Gwanwei, where Evangelist Shi works, and sixteen baptisms here. All were baptized in October.

On November 2d I went to Djan-ba-ling, fifteen miles north, where Evangelist Wu Li-kwan works, and baptized sixteen more. This makes a total of forty-seven baptized since beginning work this fall. These are nearly all the result of the revival meetings held in the spring. Many of these then made confession of sin and determination to follow Christ. Scarcely one had an adequate conception of what following Christ means. The evangelists have been teaching them in classes, and now we are beginning to baptize them. There are others at the other out-stations, and also at the places above mentioned, who will be baptized this winter. We are praying that the baptisms this year may reach over one hundred in this district.

Even these numbers have only been



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made possible by the continual fight we have made against using the power of the church for personal and selfish ends and by the revivals. Yet the latter is but a fruit of the former. A spiritual atmosphere could not be produced until the desire for material benefits had been taken out of the hearts and minds of both inquirers and Christians alike. During the present year we have had to fight against this seeking power of the church in one of our districts. I have questioned missionaries in many parts of the world. In Africa, the Philippines, India, and Japan they have not this to struggle against. There is a little in Japan, but it is a negligible quantity by the side of what we have here.

Now that the church in the Yangtse Valley has reached a point where the revival spirit may be developed, we pray that the old desire for the "loaves and fishes" may be wiped out.

By the way, I was looking up comparisons in our reports of previous years. In 1899, the year before the Boxer year, our records show four hundred members of the church in the Mission. This year our report shows 788 members.

Our Christians here have totally changed in character in the last two years. Every hospital assistant is a Christian. Here in Chuchow they are doing all of the hospital preaching, leading in Christian Endeavor organizing, and we have a dozen titheers in the district. We have five men and two women in the Bible Training-schools in Nanking.

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### **An Epoch in the Mission.**

Mary Kelly.

The arrival of Muriel Molland, the first of our second generation missionaries in China, marks an epoch in our mission history.

This happy event occurred Septem-

ber 25th, when Muriel returned to her home in Nanking, as a regularly appointed missionary, from which she went out as a child.

What to new arrivals is strange and disagreeable was delightful to Muriel, because it was proof that she was getting home—her home—in China. In Japan her fellow-passengers complained of the smells. Muriel said: "O, they just made me happy because they suggested China." The awkward water buffalo gladdened her heart; and even the half-naked collic, so shocking to newcomers, was a welcome sight to her, because he was an indispensable part of the scenes of her happy childhood.

It is hard to imagine the joy of this home-coming. Perhaps you mothers can realize it best if you can imagine yourself a widow with two of your children separated from you for years by ten thousand miles at the most critical period of their lives, and then have your beautiful daughter return, not only to you, but to give her life for the work that your husband had given his and for which you were giving all. If you can imagine all this with intensity you will begin to get a glimmer of what this home-coming is to this home.

With most children there is a succession of plans for a future career. At different periods they will be attracted by different and often very dissimilar occupations as a life work. Almost from the time she could lisps this has been her declared intention. To us who have heard her childhood declarations and have seen the devotion of her sainted father and faithful mother to this one great cause, it is a joy inexpressible to see these hopes so happily realized.

From childhood she has been deeply devotional. Often have I seen several people outside the bedroom door when Muriel was praying. It was not say-

ing prayers, it was praying. She pleaded in the most fervent manner for all her relatives and friends, for the Chinese, and for her pet animals, of which she was passionately fond. Often there was confession for little faults and failures during the day. Everything had to be talked out with God before she could lay her head on the pillow.

Nanking.

## JAPAN.

### Sendai.

In October there were two baptisms at Sendai, two at Fukushima, and one at Kori.

A new preaching place has been opened at Wakayanagi, about three hours by train from Sendai. At the opening service, October 25th, Kou San, pastor at Sanuma, and C. E. Robinson were present, besides the pastor in charge, Nikaido San. C. E. Robinson read his first Japanese ser-

mon at that place. Just a week later Miss Kate Johnson, Miss Rose Johnson, Matsumoto San, our native helper, and Mrs. Robinson held a meeting at Wakayanagi, speaking to about two hundred men, women, and children. Most of them no doubt came out of mere curiosity to see foreign women, but nevertheless they received good, simple gospel teaching from Miss Kate Johnson and Matsumoto San, who were the chief speakers.

Miss Miyuki Hisamitsu, who has been in Drake University, Des Moines, for four years, has returned to Sendai. We believe she will be a great help to the work in this place.

Miss Maiyama, one of our Christian girls, died in Yonezawa, November 1st. The other members of the family are heathen, so they had Buddhist priests conduct the funeral. The service was very stiff and formal—the chief part consisted of reading



First Baptisms at Monieka, Africa.

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and chanting. One priest read in a weird, high voice, and the others chimed in as he gave the signal by tapping a metal bell. Even the Japanese do not understand what the priests say. The priests' faces were studies—in them was no sympathy or hope.

At the close, the friends were asked to come forward, not to view the remains, but to put three pinches of incense over the fire in the censor.

To have such a service over the body of a Christian seemed a mere mockery.

In a few days we will have a memorial service for Malyama San at the church. Her people have promised to come. We will try then to impress upon them the hope of eternal life in Christ Jesus and tell them of the comfort and peace that passeth all understanding.

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## **Akita Station.**

Sorrow has come to Akita Station this fall. Two Christian girls went out of this life and entered into heavenly rest. They were chums, and they died just a month apart. Their desire to live and preach the unsearchable riches of Christ to the women of Japan was beautiful and inspiring.

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Seventy-five alumnæ of the Akita Kindergarten met for a reunion in September.

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## **Conference on Reforms.**

The second Japan Conference of Reforms and Charities met in Tokyo in October and continued for three weeks. The main subjects considered were Reform Schools, Leper Hospitals, Orphanages, Blind Schools, Nervous Diseases, Child Study, Drinking, Gambling, Libraries, and Charity Hospitals. There were one hundred and thirty-two delegates. The lec-

tures were Home Department officials and experts from different institutes. There were seventeen Christians among the delegates and a very large per cent of the lecturers were Christian. The Christian attitude towards gambling, the drink habit, and immorality was commended by speakers, Christian and unchristian alike. There were quite a number of Buddhist priests in attendance. There were only four women, three of whom were Christian.

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## **Osaka.**

The fall classes in the Osaka Station are promising. During the summer the young men of the church organized a society. A library for the church has been started. These young men meet once a week for study with Mrs. McCorkle.

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Last year, October 20th, one of our Christians died. This year, on October 20th, we were called to her home to attend a memorial service. Favorite songs were sung, passages of Scripture were read, and prayers were offered—prayers of thanksgiving for her Christian life and for the assurance that she still lives.

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The Osaka Orphanage in which we have work, has now eighty-five children. Because of financial difficulties much of the playground has been sold and the buildings have been moved closer together. This makes the sanitary conditions bad. During the summer five of the children died.

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## **Tokyo.**

Miss Kate V. Johnson.

With our Bible woman and Mrs. Takahashi, who, with her husband, has been faithful in the church for more than sixteen years, we had a very pleasant visit to Chiba, two hours by train from Tokyo. We held



a meeting for women at the house where Mr. Takagi holds the fort. We did not have the usual attendance of young girls, as the schools were preparing for physical exercise day, which is held all over Japan during October and November. The matron of a nursing school, herself a Christian, brought several of her students, and so we had a goodly number to listen to the lesson given by Mrs. Kawamura. We took the opportunity of visiting one of our Koishikawa Christians, who has been very ill for a long time and has recently removed to Chiba. We were so glad to have our faithful motherly old sister with us, as she could talk so freely and helpfully to the poor sick one, who is much discouraged by her long trial. To me this visit was worth taking the trip for.

We have had four nights of very interesting meetings at Koishikaka, conducted by Mr. Murata, of the Congregational Church. He is an independent worker and travels on preaching tours, using a chart, and singing old Japanese songs, and giving illustrations in true Japanese style. At the close of the last service five young people decided for Christ. Three of these are young men who attended Mr. Davey's Bible Class in the Oriental Associations' College. One of them recently found he would have to give up school for a year, owing to lack of funds. He has run with papers in the mornings and sold books at night street fairs. To help him Mr. Davey engaged him as helper in Japanese language study, and now he finds that he will be able to re-enter school. He is so happy and grateful, and consequently is an earnest, faithful student.

#### Notes on the Work.

Thirteen baptisms in Akita since last report.

Nine baptisms in Sendai District since last report.

Merritt Campbell McCall was born Thursday, September 16th.

All the workers from Sendai District, both foreign and Japanese, except Mr. and Mrs. Sawaki, of Youezawa, attended the Twenty-sixth Annual Meeting.

W. B. Cole, a new missionary en route to China under the Methodist Board, spent about two weeks seeing the famous places in Japan and visiting with his friends of college days; Mr. and Mrs. C. F. McCall, of Akita, and Mr. and Mrs. C. E. Robinson, of Sendai.

The missionaries from the interior who attended the Annual Meeting in Tokyo are Mrs. Erskine and Mr. McCall, from Akita; Miss Lewis, Mr. and Mrs. McCorkle, from Osaka; Mr. Madden, Miss Rose Johnson, Mr. and Mrs. Robinson, from Sendai. We are sorry that every missionary on the field could not be present.

#### The Twenty-sixth Annual Meeting.

W. H. Erskine.

This, the best spirited and best attended meeting of any of the twenty-six, was held in the Hongo Chapel, Tokyo, from Thursday, September 30th, until Sunday, October 3d, when the Union Communion service was held.

Prof. Hiral, the President of last year, presided at the first session, and in his address pleaded for better preparation in our pulpit work, speaking of the responsibility of feeding Christ's lambs and the responsibility of the salvation of their own brethren. He also pleaded for more earnest work in teaching and training the

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Christians to give. "One should not be ashamed to ask others to give, as so many think. Teach them the spirit of Christ and show them the responsibility of working for others, and they will give freely and liberally. Show them that it is Christian to give, and heathen not to do so."

He spoke favorably of the Osaka plan of self-support and acknowledged his own lack of faith in the plan at first, and showed that the highest development of the Christian was possible only to the givers, as his Osaka experience taught him. Many preachers say, "Ask the Christians to give and they will run away." Hirai San said that he was ready to testify and prove that just the opposite was true.

Each session was opened with a short devotional service, which gave a spiritual tone to the whole convention. The leaders of these meetings were Japanese pastors and P. A. Davey.

One of the great treats of the convention was the Bible lectures by Frank Otsuka. The central theme through the series was that "Jesus is the Christ, the Son of God, and our Savior." They were constructive as well as instructive; spirit-filled as well as spiritual; hopeful as well as helpful.

The reports of the evangelists were encouraging. Each told of his difficulties and trials. Each thought his field the hardest and most conservative. Several asked that the Tokyo brethren work harder, and thus make the way of the interior pastor easier.

More money was raised last year than in any preceding year. The additions to the church were just two hundred. One pastor gives three yen of his salary every month to have the missionary or another preacher come and preach to his people.

The Women's Session was one of

the best. The Kawamura sisters did themselves proud. Kiyomi San spoke about the American girls' education. She brought back to her people the best and highest in American college life. The girls who are self-supporting and successful were much praised by her.

The education problem of the boys was also discussed, R. D. McCoy leading in the discussion.

The question of self-support was argued pro and con. For the first time a layman, a Mr. Oiwa, of Osaka, spoke on the subject. His ideas were helpful, and because of the success of the Osaka Church carried weight.

The Saturday afternoon session was given over to the social meeting and to becoming better acquainted with the workers from different parts of Japan.

Sunday morning the chapel was filled to overflowing for the last meeting of the convention. Suto San, the Akita pastor, preached a very helpful sermon from the text, "Unless he take up his cross and follow Me he can not be My Disciple." He said, among many other good things, that to become a Christian had become too easy, and the class of Christians had lowered. He pleaded for higher standards, higher ideals of faith and service. This was followed by an impressive communion service, when the many delegates and Tokyo Christians, to the number of two hundred and fifty, remembered their Lord and his sufferings.

This closed the best-spirited annual convention. The spirit throughout was one of mutual helpfulness, better service, and more giving by the Japanese.

May the Lord bless the workers as they have returned to their work, that the results of the convention may be far-reaching!

## INDIA.

Jubbulpore.

J. C. Archer.

The Press is doing its usual work in printing literature for our own and other missions. The Annual Report of the Indian work is just out. The mission paper, "The Sahayak," is flourishing. It is a valuable asset to the mission in India.

The missionaries and children of this station are all very well. The weather is fine. The rains were good about here and the crops are abundant. There has been the usual amount of fever among the students and helpers, but cool weather is almost here. The nights now are quite cool.

The big thing that is on now in Jubbulpore is the Annual Mid-India Christian Convention. We as disciples have a wholesome share in it. For the last few weeks, and even months, preparations have been under way. Prayer and interest have grown; the gathering has assumed its usual large proportions as the date has approached. The opening day is October 14th. It closes October 21st, with a meeting of praise and thanksgiving. The sessions will enroll some twelve or fifteen hundred persons. The personnel of the speakers is unusually good and representative. The convention is almost entirely in Hindi (only one meeting a day being in English), and for Indian Christians and their work.

Our own Indian Christians have no small part in the gathering, and the effect of the fellowship in prayer and service is marvelous.

The convention will mark another mile in the way toward deeper living, broader sympathy, sweeter fellowship, and greater service on the part of

missionaries and Indian Christians. Christianity is really and markedly growing in these Central Provinces of British India.

The Bible College work goes on at its usual good pace, grinding out material for the leavening of the lump of heathenism. Our boys are a good lot, and they enjoy their studies. They enjoy their football, too, and their cricket. And it is hoped that seasons of other sorts of sport may be introduced.

Some tremendous lessons in fairness, honesty, and self-control can be taught in the open on the athletic field.

Four Bible Schools are being conducted in the city proper each Sunday by our students. The missionaries try to see that the best methods are used. Each week prior to Sunday a Teacher's Training Class is led by Miss Franklin, looking to the work of the different schools. The Sunday-school enrollment is almost 300. The work presents just about the same problem here as in America. It is surprising how much alike children are the world over.

There are in India abundant contrasts to conditions in America. Here in Jubbulpore are things that seem so very opposite to things in Cincinnati for example. But there are more points of similarity than one may at first suspect. In one way the affairs of the West may find their counterpart in affairs here. The problems of the West are paralleled by similar problems here. There is much likeness. The impression is gaining in some parts here that an understanding and appreciation of similarities will lead to large returns in the work of Christianity. The secret is this: In practices there are wide contrasts, but in principles underlying there are close likenesses. Humanity is essen-



## *The Foreign Christian Missionary Society*

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tially one, and the outward expressions of brotherhood are to increase with intercourse and common effort.

We are remembering here in Jubbulpore the great centennial of our people, now under way in Pittsburg. We can hardly express our hopes that arise in connection with it. We are anxiously awaiting reports of its conduct and its work. One hope is that we all in India may feel powerfully the effects of it.

Jubbulpore.

Harda.

Mr. and Mrs. Alexander have come down from Landour, where they spent the past five months in language study. They will take the first year examination in November.

Once each month the native workers in the out-stations come in to Harda for a business meeting, at which they give reports of their work and receive suggestions from the missionaries. At the time of the last meeting these workers staid in over Sun-



This is a photograph from the interior of the great cathedral in Matanzas, Cuba, where our missionaries are located. The little booth is the place of confession. The priest may be seen within, with his ear at the orifice in the side of the booth, listening to the confession of a woman penitent.

day and spent three days in devotional and evangelistic meetings. Unusual earnestness was shown, and some splendid talks were given both in the devotional and in the bazaar meetings.

Next week there will be a large mela or fair at Singagee, not far from this station. Several thousand Hindus will be in attendance. Dr. Drummond, Mr. Cunningham, and Dr. Jennie Fleming have planned to go with a party of Indian Christians, and will spend five days in spreading the Good News among the heathen crowds.

The hospital attendance has been large all fall. People come in from all the villages round about Harda, and both doctors are kept busy with medical work. During Dr. Fleming's vacation Mrs. Drummond went to the hospital daily.

The school work is larger than ever. Last year Miss Joseph Franklin had charge of the Primary and Girls' Schools and of the Training-school, but owing to her transfer to Jubbulpore all this work now falls to Mr. Cunningham, in addition to the heavy responsibility of the high school and middle schools. Great interest is shown in the Bible lessons in the high school.

Owing to the illness of Baby Hazel, Mrs. Cunningham will remain at The Hills until the last of November.

Great things are being said these days of mass movements in some parts of India. At a convention of Christian workers in Mussooree recently, a whole week was given to the discussion of this one topic. These meetings were most inspiring, and made us long for some one in Harda who can give all his time to evangelistic work. All about us are people willing to at least listen, but there are scarcely enough missionaries here to carry on the work already established. We ask you in the homeland

to pray and work, to the end that every station in India may have at least one missionary who can devote all his time and energies to evangelistic work in the villages.

#### **Damoh Sunday-school Social.**

H. C. Saum.

This was the largest affair of the kind we have ever had in our Damoh church.

All the schools met—the Church School, the boys from Bilwari Boys' School, the girls from Bilwari Girls' School, the boys and girls from Tingulli Village School, and the boys and girls from Hridaipur Sunday-school. In the latter village we have no day school, but in the other three schools mentioned all the pupils and a number of children from other schools are scholars in the Sunday-school.

The government officials were invited. The Deputy Commissioner, Mr. L. A. G. Clarke, the highest resident officer in Damoh, was on the platform, and others were among the audience.

Several Hindu and Mohammedan gentlemen were there, quite likely for the first time in such a gathering. One wondered what they thought of it all!

The house was crowded to its utmost capacity. We on forms and chairs had plenty of space, but those sitting on the floor must have been cramped for room. All were too happy and gratified to think of grumbling.

There must have been six hundred people there. Four hundred and fifty children, one hundred and fifty men, twenty Christian women, missionaries, officials, and outsiders.

The pupils from Bilwari Girls' School met with the other schools for the first time at this social. There were fifty of them and from thirty-five to forty from the other schools,

making a total of about ninety girls.

Perhaps this feature of the gathering made our hearts throb with pleasure more than any other!

May the day soon come when India's girls will have equal chances with the boys!

The program was carried through efficiently, largely owing to Mr. Thomas' training. Our boys always do well on such occasions, and we are proud of them.

The boys and girls from the other schools, too, did well with their recitations. The girls from Bilwari Girls' School repeated the Beatitudes, and this school the Twenty-third Psalm, another John 3: 16, another sang a song. After the program, sweets and parched rice were distributed to all the children. Garlands of flowers placed around the necks of the visitors, and rose-water sprinkled over all the audience. Spices, too, and piñ were handed around.

Then excitement reigned for a time, not so much amongst our own orphanage boys, but the girls who had sat so quietly for more than an hour after receiving the sweets, were too busy with their own affairs to realize anything else was going on, and it was difficult to restrain them for Mr. Benlehr's closing speech.

There was a hubbub outside, too, for the beggars had gathered, as they always do on such occasions. If only they were not so noisy—but noise and whining seem to be their sole stock-in-trade.

Quite a number of mission work people swelled the crowd outside, besides other folks who came late and were unable to find even standing room.

All sorts of conveyances, from the District Commissioner's carriage and pair, down to the bullock tonga; and all sorts of drivers, too, were dotted

here and there about the compound, and added to the scene.

The training of our own orphan boys and gathering the little heathen children together and teaching them of a Savior's love is a great and far-reaching work. Poor little heathen children! They sorely need to know of Jesus, who loves them and gave himself for them.

I must not forget to mention the presentation of the flag to the boy who won it in the competition recently.

## PHILIPPINES.

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### The Bible Institute in Manila.

Leslie W. Wolfe.

From the 1st to the 7th of October we held a Bible Institute for all the brethren in the Tagalog field. About sixty came. These represented sixteen congregations outside of Manila. There were eight classes reciting daily and a sermon each evening. The subjects studied were these: History of Genesis, The Covenants, Apostolic History, Conversions, Pastoral Duties, Bible Geography, Church History, and Music. A written examination in each course was held on the closing day and certificates given to those who passed.

### News From Laoag.

Dr. C. L. Pickett.

The plaster cast has been removed from my arm and shoulder. I am now trying to get the use of my arm and hand. I can not yet feed myself or scratch my head with my right hand, but I am gaining on the situation little by little. Mrs. Pickett is about well again from her broken rib.

The regular work of the station is moving along in the even tenor of



its way. When W. H. Hanna returns we will have a genuine revival. There are many places in our field that seem ripe for the harvest with a little work.

In the last month we have had: Treatments, 895; new patients, 192; professional visits, 9; visits to outside towns, 2; receipts from the medical work, \$252.46.

In one town our evangelist has not been able to do anything on account of the failure of co-operation on the part of the few converts we have in the place, together with the persecution on the part of the priests. In the town of Vintar, however, the brethren succeeded in completing their chapel. The dedicatory service was attended by about five hundred of the people of the town. Two prominent men, not members of the church, made complimentary addresses. There was one confession during the day.

We still have the cholera with us, but the number of cases is quite small. The city of Laoag has been clear now for a few days. We are hoping that the siege is about over.

#### **The Centennial in the Philippines.**

On Sunday, October 3d, the Centennial was duly celebrated by a special program of addresses and music. Many more came than could find entrance into the chapel. Some of our preachers have come to appreciate quite fully the genesis and spirit of our movement, and can defend it most ably.

Emiliano Quijano and one of the leaders of the Independent Methodist Church carried on a discussion in the columns of the *Renacimiento*, the leading Filipino daily in these Islands. Emiliano wrote in defense of what we believe, against the assaults of the other. The discussion was carried on most courteously and in the best of humor. It will bring our

cause to the attention of thousands who have not heard of us before.

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From Manila.

Bruce L. Kershner.

I am glad to say that our little school is doing very well. I have some fourteen boys regularly under my influence, and as many as forty indirectly so. Now and then one has to be sent home, but, on the whole, they are good material for future use. Some of them are beginning



to preach, and all take an interest in their Bible work. They are being taught to preach the Gospel and prepare themselves for self-support, so they can go out from the school without expectation of further assistance from the mission.

The Loreta congregation has outgrown its old house, and has been given the old Cervantes Chapel, which was superseded by that in the mission house. For the last week they have been busy making the change. Their old building had to be gotten off the ground and the other moved on. An unexpected difficulty arose out of the attitude of one of the neighbors and the owner of the ground. During the night following the removal of the old chapel, a neighbor fenced some six feet over on the lot and made it too small for the erection of the building contemplated. The owner of the ground refused to do justice and protect the congregation in the lot it had been renting for two years; she even said that if the congregation could n't get along with its neighbors, it would have to move. Operations were suspended for a couple of days; the matter was finally settled only by the congregation re-renting the land in

question from the troublesome neighbor. This congregation, of course, conducts its own affairs, and, too, in the manner in which they are customarily conducted over here. No papers are taken out. They would not be given by the landlord, whose will—arbitrary or unjust, as the case may be—must prevail. This difficulty past, the work is resumed. When completed, the chapel will be considerably larger than the one it replaces, and much more substantial. This congregation has gotten a good hold on its community, and is one of the best organized and most effective working congregations we have in the district. It has on its roll the names of over two hundred members.

Work in the Central District seems to be healthy and making normal progress. Audiences in the mission house chapel seem inclined to in-

crease; the American congregation is in as good condition as I have known it since coming to the Islands. There is some talk among them about taking up the lot fund, but the older members are timid. Our institute, held at the beginning of the month, was really a convention, and is sure to do much general good.

Letters from the north indicate that John Lord is pushing on the Vigan property business as fast as possible. I suppose that real estate conditions there do not afford facilities better than those enjoyed in Manila for the purpose of purchasing, so progress will have to be made very slowly and surely. It is cheering to note the enthusiasm which both Dr. Pickett and Brother Lord express in the enterprise.

Manila.

## SERMON OUTLINE.

### The Optimism of Jesus.

John E. Pounds.

Thou art Peter, and upon this rock I will build my church and the gates of Hades shall not prevail against it. I will give thee the keys of the king-

dom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16: 18, 19.)

Sometimes Christians dare to doubt



Dr. Pickett and a Group of Students.



the ultimate triumph of the kingdom of heaven. Their faith is insufficient to stand against the arrayed forces of the heathen world. They think upon the opposition of men rather than upon the promises of God. They need to open their souls to the optimism of Jesus, who saw the vision of the triumphant kingdom even when he stood beneath the shadow of the cross.

Jesus was optimistic because—

I. He believed in men. "**Thou art Peter.**" Jesus knew Peter. He knew both the frailty and the strength of him to whom He was about to give the keys of the kingdom. He knew that the spirit of nobleness exists in man, even when it is covered over with sin. The life-line of the soul is very long, and it is unbroken. One may be very sinful and yet be redeemable. The woman at the well, Zaccheus the extortionate publican, Simon the rich Pharisee, the woman who could only wash His feet with her repentant tears, and Peter the impulsive fisherman, who could both fight for his Lord and deny him—these were all, in the eyes of Jesus, souls of infinite possibilities for growth and goodness and divine sonship.

II. He knew the power of the truth, "**The gates of Hades shall not pre-**

**vail.**" Jesus has reason for his optimism. He knew that truth is stronger than error, that goodness is greater than evil. He knew that the truth has power to make men free. The soul was created for the light, not for the darkness. Some will choose the darkness, but not many, if the light be brought to them.

III. Knowing men and the truth, to men and the truth He trusted the issue. "**I will give thee the keys.**" Having believed in men, He gave them His truth, promised them the accompanying presence of His Spirit, and then unhesitatingly committed the work of the world's evangelization to their hands. His trust was not in men alone, not in the truth alone, but in men in whom was the truth. In such His trust was perfect. When a few unlettered men partly understood a part of the truth, He exclaimed: "**It is finished!**" The problem of man's redemption is solved, the final result is certain!"

Of such optimism the church and the world has sore need. It can be learned of Him who believed in men enough to become a Man, and who believed in the truth because He was the Truth. Sharing the optimism of Jesus we shall share his vision of a world redeemed unto himself.

## Christian Endeavor Department.

### THE ENDEAVORERS ARE ADVANCING.

The following table indicates the steady growth of the receipts from the Endeavor Societies since they were first organized in 1881. The great growth has been made since 1901. They have helped the Damoh Orphanage chiefly, but they have also helped in a number of other important enterprises. This, the first year of our new century, it is hoped they will make a still larger advance.

The number of contributing societies was not kept until 1893.

1881 .....	.....	\$75 00
1882 .....	.....	51 00
1883-1884 .....	.....	44 00



# *The Foreign Christian Missionary Society*

1884-1885	.....	78 00
1885-1886	.....	104 00
1886-1887	.....	149 00
1887-1888	.....	262 00
1888-1889	.....	218 00
1889-1890	.....	212 00
1890-1891	.....	526 00
1891-1892	.....	1,829 00
1892-1893	.....	1,717 00
1893-1894	..... 251	2,286 00
1894-1895	..... 358	2,888 00
1895-1896	..... 265	1,980 00
1896-1897	..... 528	3,358 00
1897-1898	..... 348	2,127 00
1898-1899	..... 304	2,133 00
1899-1900	..... 335	2,965 00
1900-1901	..... 494	4,815 00
1901-1902	..... 568	5,072 00
1902-1903	..... 455	7,009 00
1903-1904	..... 681	9,368 00
1904-1905	..... 800	10,873 00
1905-1906	..... 969	12,007 00
1906-1907	..... 997	12,789 00
1907-1908	..... 1,033	13,171 00
1908-1909	..... 1,104	15,040 00

## INDIA'S DAYBREAK.

The above is the title of the Endeavor Day exercise for 1910. It is an interesting, inspiring, helpful exercise. (See title-page on next page.) Do not fail to use the exercise and thus have the letters direct from the mission field in India. They will lead you into better work at home and abroad.

The young people of our great brotherhood are coming to realize as never before the value of Endeavor Day as set aside by the United Society of Christian Endeavor for Foreign Missions. In what more appropriate manner could our young people celebrate the anniversary of the Endeavor Movement, than in saving "The World for Christ?" Your Society can

not afford to miss the pleasures of the day that come from participation in helping the unsaved ones of heathen India. Our young people, thoroughly interested in the cause of world-wide missions, would evangelize this earth of ours in their own generation. Young people, is not this worth your best effort?

Order Endeavor Day supplies at once and commence preparation. The time is now short. We most earnestly ask for the co-operation of your Society in this great work. Make it the greatest day in your history. Pastors, urge your Young People to observe Endeavor Day.

Send orders to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

# INDIA'S DAYBREAK

A PROGRAM TO BE USED ON

## CHRISTIAN ENDEAVOR DAY

IN RECOGNITION OF THE 29th ANNIVERSARY OF CHRISTIAN ENDEAVOR

THE FIRST SUNDAY IN FEBRUARY, 1910

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The Offering to be taken for the

ORPHANAGE WORK AT DAMOH, INDIA

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Prepared by

JUSTIN N. GREEN



THE BOYS' HOSPITAL AT DAMOH, INDIA